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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS196

A Second Look at— THE ADVENTIST PIONEERS

THE IMPORTANCE OF *"Remove not the ancient landmark, which thy fathers have set." Prov. 22:28*

by Fred Bischoff

The Seventh-day Adventist church came out of the larger Advent movement, whose message was a shaking for the Christian church at large. The revival of interest in the second coming of Christ was a clear fulfillment of Bible prophecy, being the development of a connected path of light that was shining brighter and brighter since the reformation of the 16th century. The prophecies of Daniel and Revelation, anchored firmly in history (the past fulfillment of portions of these prophecies), were leading in one clear direction—the events surrounding the return of Christ to this earth. Each line of prophecy in both of these prophetic books led the Bible student to the same conclusion, the end of the world order in the establishment of God's kingdom on earth. The time in which these Advent believers found themselves living was reckoned to be "the hour of His judgment" which at long last had come, based specifically on the time prophecy of Daniel 8, understood in the light of Daniel 7. Thus they proclaimed the message of the angel of Rev. 14:6, 7 in the context of the time stated in Dan. 8:14, "unto two thousand three hundred days, then shall the sanctuary be cleansed."

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Editor's Note: We apologize for the delay in publishing these issues. In order to continue the numbering and dating of the volumes, we are continuing in sequence following those previously published, although the dates are well in the past from the present.

Editor's Note

For 10 volumes *Lest We Forget* has highlighted our past by reviewing the importance of our Seventh-day Adventist pioneers, those "who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work."[1] Each issue covered the life and work of those whom God used to contribute something to this movement.

Again and again in *Lest We Forget* we have shown the providence of God as through faulty individuals He poured light from heaven that scattered the darkness of ages of apostasy and began the preparation of a people to meet Christ at His second coming. As we have recounted, some of these individuals did not stay with the movement in its continued development, and in its wilderness wanderings as the time of preparation was prolonged by unbelief.

In brief, though to this point we have retold our history through the experiences of those people God used, we can now show how these stories are simply the interweaving of three main threads: (1) the messages that embodied these truths, (2) the landmark truths revealed in Scripture at that time, and (3) the ministries that were developed to carry the messages. All three of these have outlived the individuals who were first involved with their development. And all three God will use to finish the work begun.

With this new volume we change the approach of reviewing our history. Instead of mainly biographical sketches with accompanying contributions, we will present an ordered recounting of the landmarks that were discovered at that time. We plan to do this in the following two ways: reviewing the historical setting for the discovery of the landmarks, and republishing what the pioneers themselves wrote on the landmarks.

First we will give an overview of our history from the 1830's through the early 1900's to give the setting for Ellen White's statements that not only identified these landmarks but also called for the witness of the pioneers to be republished.[2] These next issues of *Lest We Forget* will serve to summarize from various viewpoints the past 40 issues of the periodical. Rather than producing a standard index, we will endeavor to summarize the information on the pioneers we previously published by the following:

1. Thumbnail sketches of each that will include the reference to the published issue(s) of *Lest We Forget* that covered their lives, with the location of their timeline; their background prior to 1844; their experience after "the passing of the time"; the landmark they were used of God to introduce; and the service they rendered to the developing church
2. Family details, that is, to whom they were married, and the children they had
3. A master timeline table that integrates all of the dates mentioned in *Lest We Forget* into one historical flow
4. A "Landmark Family Tree" which shows who gave which Bible truth to whom
5. Lessons from the mistakes of the pioneers, as we come to see them as "men of like passions"
6. References used throughout the first 40 issues of *Lest We Forget*, providing good resources for further study

Following that extensive review, we plan future issues in which we will let the pioneers themselves "speak … by reprinting"[3] what they wrote on the identified landmarks.

It should be evident that our commission for this work is the clear instruction from the pen of Ellen White. We make no apology for seeing and tracing the core meaning and thread of our history as revealed to us by God through her writings.

As we began the original issue of this periodical with an article entitled "The Importance of the Pioneers,"[4] so we make this transition by considering in greater detail how important they were, in light of the Bible truths and experience to which God was leading them.

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[1] White, Ellen, "The Work for This Time," *RH*05/25/1905, paragraph 21

[2] These statements came in the last 30 years of her life. As explained elsewhere, they cluster mostly around 1905.

[3] White, Ellen, "A Warning Against False Theories," *MS*62, 1905, paragraph 19

[4] *Lest We Forget*, Vol. 1, No. 1, First Quarter 1991, page 1

THREE INTERWOVEN THREADS

Three threads woven together tell the history of Seventh-day Adventists:

(1) the messages God sent from heaven to this earth to be proclaimed by these people everywhere

(2) the landmark truths they discovered in the Scripture messages, and

(3) the ministries these dedicated people were providentially lead to develop in order to carry the messages to the world.

Our history shows how the pioneers dedicated their lives to these messages, landmarks, and ministries.

Messages

The messages that contained the landmark truths were, in historical order with approximate dates,

(1) the First Angel's Message (1831),
(2) the Second Angel's Message (early summer 1844),
(3) the Midnight Cry Message (late summer 1844),
(4) the Third Angel's Message (Oct. 1844),
(5) the Laodicean Message (1852), and
(6) the Loud Cry Message (1888).

Landmarks

The term "landmark" was used in 1889[1] to describe the Bible truths God revealed in the early years. From this statement we see seven interrelated landmarks:

(1) the Second Coming of Christ,
(2) the Cleansing of the Sanctuary,
(3) the Three Angels' Messages,
(4) the Commandments of God,
(5) the Faith of Jesus,
(6) the Seventh-day Sabbath, and
(7) the Non-immortality of the Wicked.

Ministries

The ministries, or methods, the Advent people were led to develop and use, in order to carry the messages which contained the landmarks, were in order of development:

(1) Meetings (public and private),
(2) Publishing,
(3) Organization,
(4) Health, and
(5) Education.

Interwoven

The movement began in a study and focus on the Second Coming of Christ, proclaimed under the First Angel's message, with the Second Angel's message and the Midnight Cry message coming in the months just prior to the passing of the time. Intermingled with, and adjacent to, this major current were other smaller currents destined to join it in their full power, namely the Sabbath and the Non-immortality of the wicked. After the passing of the time, the light of the Cleansing of the Sanctuary in heaven began to shine, which revealed the Commandments of God in the Most Holy Place, with the Sabbath glowing in the heart of the Law. Thus the Third Angel's Message was sounded which brought the Sabbath and the Non-immortality of the wicked to the main stream. Amazingly neglected in all of this was the Faith of Jesus. The Laodicean Message came to affirm this landmark (the gold most clearly embodies it), but the work was not accomplished. Finally "the fresh message" of the Loud Cry came to join with "the past message" and proclaim the "faith of Jesus."[2] Understanding these events and what followed is of exceeding importance for us to grasp our identity and mission as a people.

How were these messages to reach the world?

From the earliest days of the advent movement, the light had been shared in public and private meetings.[3] This method of spreading these truths, of evangelizing the world, will be used to the end. At the same time that the messages were being proclaimed and studied more deeply, the other ministries of the church were developed as other vehicles for the messages.

The Advent message from its earliest beginnings had used the printed page to proclaim the news of Christ's soon coming, with many periodicals and tracts

sharing the prophecies pointing to 1843-1844. Some years after the passing of the time, Ellen White had a vision November 1848 of the need to publish the light of the third angel's message, and that it would grow into streams of light encircling the globe. In July 1849 the publishing work began, and grew through the 1850's, with much activity centered around it.[4] This ministry, which would include the various ways the published works are distributed and sold, is still a major way the messages are carried to the world.

Due to the needs of the publishing work and other property used by the Sabbath-keeping Adventists, the importance of organization became apparent, and was discussed. Ellen White was given instruction to rebuke those opposing it. Organizing began in 1860 (First General Conference gathering, name chosen), continuing in 1861 (SDA Publishing Association organized, first local conference organized, Michigan), and in 1863 (General Conference organized).[5] This ministry still exists to facilitate the spread of the messages, and in addition to overseeing the general work of the church, also functions to bring godly order to all ministries.

Due to the major health needs of the workers, Ellen White had a vision in 1863, and began to share light on physical laws. Though some had been temperance promoters from the earliest years of the Advent message, and though Ellen White was shown some of the truthfulness of these positions as early as 1848, the breadth of understanding as well as practice had not been part of the movement. In 1865 she wrote her first six health articles on "Disease and Its Causes," the same year James White had his first stroke. She had another major vision on healthful living later that year, and yet another one early the next year. The General Conference session in 1866 voted a resolution on health reform, and the Western Health Reform Institute was established, the first of many health facilities.[6] Unhealthful living cut short the lives of more than one of the pioneers.[7] This ministry, the right arm of the message, is still the means by which doors are opened and the body, soul, and spirit are unitedly sanctified in preparing people for Christ's coming. The ability to grasp and experience the spiritual truths of the messages is very dependent upon clear minds that come from carefully following the laws of the body.

Due to the needs to educate the young people to become workers, schools were begun to teach the messages as part of the curriculum. The first school was established in 1872, becoming Battle Creek College two years later. Another school was begun in New England in 1882, with many other schools being established in the following decades.[8]

As stated before, all three of these, the messages, the landmarks, and the ministries, have outlived the individuals first used by God with their development. Thus as important as the pioneers were, we miss their importance if we do not grasp all elements of these three threads. God is a personal God, and deals with persons, not just principles, proclamations, and programs. But these three areas are not distractions from the most important thing. Rather they are the means to convey the truth about what type of personal God our God really is. It is in this way these seemingly impersonal threads are alive with personal meaning. In fact, our significance as individuals is grasped and appreciated to the degree that we die to our selves and enter into proclaiming His glory as entrusted to us in these threads. Again let us be reminded, God will use all three to finish the work begun under the pioneers, until the entire earth is lightened with His glory.

God is the Master Weaver. He is producing a beautiful tapestry that when finished will proclaim His glory, self-sacrificing love, to the world. We each can be involved in carrying threads of light through this sacred work. We are all in the fabric, either light bearers, or sadly carrying dark threads which will only highlight by contrast the light and glory. May we catch His light and carry it!

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[1] *MS*13, 1889 (see *CWE*30 or *EGW 1888 Materials*, p. 518); the historical background for this manuscript, and an analysis of the paragraph listing these points will be examined elsewhere.

[2] *RH*03/18/1890, "Morning Talk" Feb. 4, 1890, (edited from *Ms* 9, 1890); (see *EGW 1888 Material*, p. 546)

[3] The majority of people covered in *Lest We Forget* past issues were involved in public meetings. See for example *Lest We Forget*, Vol. 6, No. 1 which highlights M. E. Cornell, an early SDA evangelist.

[4] See article "Streams of Light, The Publishing Work," *Lest We Forget*, Vol. 5, No. 3, p. 3ff. Specific individuals involved in the SDA publishing work covered in *Lest We Forget* past issues include Roswell F. Cottrell,

Continued on page eight

A Second Look at—

THE IMPORTANCE OF THE ADVENTIST PIONEERS

(Continued from page 1)

Landmark
Second Coming of Christ
Message
First Angel's Message
Lest We Forget
William Miller (Vol. 1, No. 2, Principles of Bible interpretation; Second Coming)
Joseph Bates (Vol. 1, No. 3, Second Coming)
Charles Fitch (Vol. 2, No. 3, Second Coming)
George Storrs (Vol. 1, No. 4, Second Coming)
James and Ellen White (Vol. 5, Nos. 1-4; the Whites were involved in all of the landmarks)

The clarity of the Biblical evidences was augmented by the manifest moving of the Spirit, as the message swelled announcing the imminent coming of Christ. At first, the time of His return was expected to occur between the spring of 1843 and the spring of 1844. After this period passed without His return, opposition to the message mushroomed. The Advent believers perceived such opposition as a clear sign that time had come to proclaim the message of the next angel of Rev. 14, "Babylon is fallen, is fallen" (vs. 8). And with a new understanding of the tarrying of the bridegroom in the Matt. 25 parable, the announcement of the coming took on the urgency and power of "the midnight cry" as they realized the Jewish Day of Atonement would occur that year on October 22. But with the passing of that precise time when Christ was expected to come, the Advent movement itself was shaken, with only a "little flock" continuing in the path illumined by the light of the midnight cry. The Lord in His great mercy sent a precious message through the gift of prophecy to "the Advent people" to direct their eyes to Jesus.

Message
Second Angel's Message
Midnight Cry
Lest We Forget
Introduction (Vol. 1, No. 1, Second Angel's Message, Midnight Cry)
Joseph Bates (Vol. 1, No. 3, Midnight Cry)
Charles Fitch (Vol. 2, No. 3, Second Angel's Message)
S. S. Snow (Vol. 3, No. 2, Midnight Cry)
Ellen White (Vol. 5, Nos. 1, 2, 4, Testimony of Jesus)

This shaking that came to Christianity at large and to the Advent movement in particular resulted from the prophecies that unfolded an understanding of the sanctuary and its teachings about God's dealing with sin, particularly the final stages. It was seen that the time prophecies pointed to the final fulfillment of the events foreshadowed in the Day of Atonement, events centered in the "true tabernacle"[1] in heaven, but decidedly connected to this earth as well. While the second coming of Christ to this earth occurs during this Day, it was not the first event of this Day. Of necessity Christ's coming was to be preceded by the preparation of a people to pass through the events leading up to and including meeting Him.

[1] Heb. 8:2

Landmark
Cleansing of the Sanctuary
Lest We Forget
Hiram Edson (Vol. 3, No. 1, Sanctuary), O. R. L. Crosier (Vol. 4, No. 3, Sanctuary)

This preparatory work was comprehended in the prophecy of the sanctuary being cleansed,[1] and was directed from the Most Holy Place of the heavenly sanctuary. It had been symbolized by the cleansing work of the Day of Atonement given Israel at Sinai. Its fulfillment would be the final application of the blood of the sacrifice of Christ that had been offered earlier. This closing work would be followed by the banishing of the scapegoat, understood to represent Satan. It was the message regarding this cleansing, and the call to follow Christ into the Most Holy Place by faith, that shook (and continues to shake) Christianity and the Advent Movement. Most refused to continue on that path, and of necessity had to abandon the very principles of prophetic interpretation that had led the Christian church from the days of the reformation to that time.

Those who were willing to accept the Bible truth of the sanctuary in the context of the Day of Atonement, and "searched for the truth as for hidden treasure"[2] were rapidly rewarded with a flood of light from Scripture, with the necessary assistance of the gift of prophecy. The essential and eternal nature of the law of God was grasped as they realized that the tables of the law were preserved in ark of the covenant in the Most Holy Place (Rev. 11:19). The testing truth of the seventh-day Sabbath dawned upon their growing understanding and experience, as they saw it in the heart of God's law. And the reality of the wages of breaking that law was seen to be not an eternal life of torment, but the opposite of eternal life, what the Bible called the second death.

The rejection of this third angel's message by the majority of those who had proclaimed the soon coming of Christ resulted in delaying the flood of light that would have quickly prepared the world and ushered in Christ's return.[3] This rejection and delay, which followed the pattern of Israel of old in their entry into the earthly Canaan, sadly continued to be repeated in the decades and centuries that followed, as we shall see. But initially the delay involved time within the lives of those involved in this work from its beginning. Only as it entered its longer phase was it seen to extend long beyond any of their lives. And "the delay" is not an entity that has a life and duration of its own. It is dependent on the corporate experience of God's people. It was not necessary at all, but when it occurred, it could have been relatively short. There was no inherent need, as we shall also see, for it to extend centuries.

The failure experienced by the early Adventists has been repeated in a larger sphere and with much greater responsibility by their spiritual descendants. Sadly Miller's dream included this human failing, and points us to the One who alone can recover the scattered gems of truth. The reality of what the Lord wanted to do was made clear as early as 1850 when Ellen White was shown, using the metaphor from Miller's dream, that "the man with the 'dirt brush' has entered."[4]

From this highly significant reality we can see that the core, essential lesson for us today is learning what happened in the first years and decades of the third angel's message. Otherwise, we cannot see aright our path today, and follow where Christ is leading. Above all else, this provides the absolutely necessary context and identity for the Advent movement some 150 years later.

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[1] Dan. 8:14

[2] *MS*135, 1903 "Establishing the Foundation of our Faith" (3*MR*413); also see "The Foundation of Our Faith" (*SpTB*02, pp. 56, 56; quoted in 1*SM*206)

[3] 4*SP*291

[4] *EW*48; see this metaphor in William Miller's dream *EW*81ff.

Landmarks

Three Angels' Messages
Commandments of God
Sabbath
Non-Immortality of the Wicked

Message

Third Angel's Message

Lest We Forget

Joseph Bates (Vol. 1, No. 3, Law, including health; Sabbath)
Rachel Oakes Preston (Vol. 4, No. 1, Sabbath)
George Storrs (Vol. 1, No. 4, Non-immortality of wicked)
Stephen Pierce (Vol. 2, No. 2, Law)
William Farnsworth (Vol. 3, No. 3 Sabbath)

continued...

Roswell F. Cottrell (Vol. 4, No. 2, Sabbath)
J. H. Waggoner (Vol. 4, No. 4, Law, including health, relation to Gospel)
James White (Vol. 5, Nos. 1, 2, 3, Law, Sabbath, Sanctuary)

The experience of the Advent believers paralleled in an amazing way the experience of the disciples of Christ. Both were led by God to proclaim a message of the coming of the kingdom, based on a time prophecy in Daniel. One preached Christ's first coming, and the other, His second. Neither understand fully the message of truth they were presenting, and when the event arrived of which they preached and to which they looked, they were sorely disappointed. Both were led back to Scripture for a deeper understanding of what had actually occurred, and both were dependent upon personal instruction from Jesus to enable them to understand Scripture correctly. Both needed to see and enter into what was presently occurring in their day as prefigured in the sanctuary system. And both could follow Christ in His present work only as they experienced true repentance and genuine faith.

However, the parallel experiences diverge at this point. The disciples accepted the testimony of Jesus, which involved seeing Him and themselves in a clear light, and they entered into repentance and remission of sin, were united, and then received the outpouring of the Spirit, which empowered them to take the gospel to the world. The Advent believers in contrast lost their experience of earnestly searching for present truth, of following the Lamb wherever He went, and became Laodicean, the essence of which was the inability to accept the testimony of the True Witness regarding their condition. For a while a revival occurred when the message to the angel of the church of Laodicea was presented in the 1850's. But the work was not deep.

Message
Laodicean Message

The outward growth and development of the church continued as it was led by God to organize and expand. God in mercy blessed the fledgling movement. However, the core spiritual experience languished. Especially lacking was the application of what Scripture calls the gospel to their teaching and experience in the context of the sanctuary message for our day.

In 1858 two testimonies were given that provide the framework for what we see as the essential features of our need to understand this history and by extension, to grasp where we stand today. One testimony looked back, and warned anyone not "to move a block or stir a pin" of the three angels' messages, and affirmed how God "had led" and placed the Advent people "upon a solid, immovable platform."[1] The other testimony looked forward to a future message that would prepare God's people and empower them to give the final warning, when "the earth was lightened with his glory."[2]

Thus we need to see that as the time was extended and the delay increased for the accomplishment of future work, the need to witness to the truthfulness and validity of the past history of the movement increased in importance. Several factors, each of which built in intensity as time continued, contributed to this necessity. The pioneers began to die, the second generation who had not witnessed the early events was growing in number, and the testing of heresies continued apace. Fourteen years after the previous testimonies, in 1872 at age 80 Elder Joseph Bates, who had worked with the Whites from the mid 1840's, died, the first key eyewitness whose living testimony was silenced.

As early as 1878, this need to witness to the past was expressed to J. N. Loughborough, at that time 46 years old but with 25 years experience in seeing miracle after miracle in the beginning years. He was told by Ellen White, "You have an experience valuable to the cause of God. It must be made to tell for its full value."[3]

(*To be continued*)

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[1] *EW*258, 259 "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true

understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform."

[2] *EW*277 "Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory…. This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."

[3] *Great Second Advent Movement* (1992 edition), pp. 484, 485

Lest We Forget

R. F. Cottrell (Vol. 4, No. 2, Organization) (see James White for more on Organization, Publishing, etc.)
M. E. Cornell (Vol. 6, No. 1, Evangelism)
J. N. Andrews (Vol. 6, No. 2, Publishing, Evangelism; Sabbath [book 1873])
George Amadon (Vol. 6, No. 3, Publishing)
J. N. Loughborough (Vol. 6, No. 4, Evangelism, Administration)
Uriah Smith (Vol. 7, No. 1, Publishing, Administration)
S. N. Haskell (Vol. 7, No. 2, Administration, Evangelism, Education)
G. I. Butler (Vol. 7, No. 3, Administration)

A Second Look

continues in Part 2 in the next issue.

Footnotes continued from page four

J. H. Waggoner, James White, J. N. Andrews, George Amadon, Uriah Smith, A. T. Jones, E. J. Waggoner, and W. W. Prescott.

[5] See article "S. D. A. Church Organization, Why and How," *Lest We Forget*, Vol. 4, No. 2, p. 8. Many of the SDA individuals in *Lest We Forget* past issues held some administrative position in the church organization and contributed as delegated representatives at General Conference Sessions to the operation of the church.

[6] See article "The Gospel of Health, A Practical Necessity," *Lest We Forget*, Vol. 5, No. 4, p. 3ff. Others noted early or later for their contribution to healthful living include Joseph Bates and J. N. Loughborough.

[7] See article, "When God Speaks," *Lest We Forget*, Vol. 5, No. 3, p. 8.

[8] See brief references in *Lest We Forget*, Vol. 5, No. 3, p. 6; Vol. 7, No. 2, p. 2; Vol. 7, No. 3, p. 5.

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A Second Look at—

THE IMPORTANCE OF THE ADVENTIST PIONEERS

PART 2

by Fred Bischoff

Continuing from our previous issue, in tracing the landmark Bible truths, the messages that brought them, and the ministries that were implemented to convey the messages, we review now Seventh-day Adventist history from the 1880's into the 1890's. We are building the setting for the multiple messages around 1905 regarding the importance of this history and the necessity of republishing the pioneer witness.

Finally the Lord confronted the believers in a marked way, as the message of "the faith of Jesus" was proclaimed. It was the neglected landmark, given as part of the third angel's message some 40 years prior, but not appreciated, understood, studied, or experienced as God intended. The light of this message uniting law and gospel began to build in the mid 1880's. By 1886 it was identified as the message that would lighten the earth with God's glory.[1] This confrontation reached a high point at the General Conference Session held in 1888 at Minneapolis, Minnesota.[2]

Landmark
Faith of Jesus
Message
Loud Cry Message
Lest We Forget
J. H. Waggoner (Vol. 4, No. 4, Law, including health, relation to Gospel; Religious Liberty)
A. T. Jones (Vol. 7, No. 4; Vol. 8, No. 1; Vol. 9, Nos. 1-4, Gospel, relation to Law; Religious Liberty; Faith of Jesus; Loud Cry)
E. J. Waggoner (Vol. 8, No. 2, 3, 4; Vol. 9, Nos. 1-4, Gospel, relation to Law; Loud Cry)
W. W. Prescott (Vol. 10, Nos. 1-4, Gospel, relation to Law; Loud Cry; Education)

This final of the end-time messages encompassed the work of all preceding five messages. Collectively Scripture pictures them as the Elijah message, the final application of Malachi's prediction of the work of calling the world to repentance ("turn the hearts") and to worship of the true God, "before the coming of the great and dreadful day of the LORD."[3] This truth of "the faith of Jesus" must be restored before a people are prepared for Christ's coming, for it is what accomplishes that preparation, as it takes our focus off ourselves, and en-

ables us to stand in His strength alone. Super-abounding grace is shown to exceed abounding iniquity, as faith working by love endures to the end. The lawlessness that is maturing at the same time tests and highlights such love. The self-sacrificing love of many will sadly wax cold as the demands of iniquity increase. But those who endure will give a witness to the entire world of this gospel. Then the end will come.[4]

Time of Immense Importance

We turn now to consider the last thirty years of Ellen White's life, in the context of the above-mentioned landmarks, messages, and ministries. As we do this, we will discover an amazing sequence of events. We need to understand these in detail. Our understanding of this segment of history determines largely how we value and grasp the very foundations of our work, going back some forty years earlier. Inextricably interwoven with this history and the significance of what God was doing was the decision by God to use Ellen White as His messenger for the first seventy years of this movement. These convictions (God was leading this movement, and God was sending messages through Ellen White) greatly stand or fall together, as case history after case history has shown for the last 150 years.

Understanding historical events from afar is always a challenge. It is much like putting pieces of a puzzle together, building little by little a picture that can be seen only when enough of the pieces are assembled in the correct order. The events and statements included here are not an exhaustive collection by any means, but do provide a compelling and coherent view of this period of time, a paradigm, if you please, giving meaning to the Advent movement and sobering insights as to why we are still here. These are intimately tied to our initial purpose in this paper, to show more completely the importance of the pioneers, and why Ellen White repeatedly called for their witness to be heard. These calls experienced a crescendo centered around the year 1905. Let us assemble some pieces of the puzzle. We will first consider the evidences of the significance of the neglected landmark and the message that brought it to us.

As noted, at least two years before Minneapolis Ellen White was told that the message that was uniting "the law of God and the gospel of righteousness" was the message of Revelation 18, which would lighten the earth with glory.[5] Thus, if received, it would prepare people for Christ's coming and its associated events.[6] As she first heard it in person at Minneapolis, she confessed, "Every fiber of my heart said, Amen."[7] The work of the Advent Movement begun over 50 years before, to prepare out of all the world a people for Christ's coming, was going to be realized!

However, from the first glimmering of this light, it was opposed. Except for Ellen White, it appears this message was resisted or poorly appreciated by all of the first generation Seventh-day Adventists still alive.[8] The fact that God was sending it through two men of the second generation, E. J. Waggoner (son of a pioneer) and A. T. Jones (a convert of 14 years), bothered some.[9] The same people were concerned that what was being taught was an attack on the pillars of the faith, "the landmarks," when in fact it was the opposite. It was a message unfolding a neglected pillar ("the faith of Jesus"), which would enable, following the metaphor, the finishing of the house. (See box "Metaphors of Great Significance.")

From his sick bed in Battle Creek, the General Conference President G. I. Butler sent telegrams to the delegates assembled for the General Conference Session at Minneapolis. Ellen White referred to these in a letter she wrote a month after the conference to a man whose false reports to Butler had prejudiced him against the message and the messengers.

> …You warned Elder Butler—a poor sick man, broken in body and in mind,—to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks."[10]

She commented on the incident again a few months later, and clarified in much greater detail the issue of the landmarks. It is this document above all others that gives us the outline of these landmarks, and clearly alludes to the historical process that brought an understanding of these Bible truths.

> While the Conference was in session at Minneapolis, there was coming over the wires from B. C. [Battle Creek], decided messages from Brother Butler to bring the people to a decision then at that meeting, on the controverted point of the law in Galatians.
>
> In Minneapolis God gave precious gems of truth

Metaphors of Great Significance

Various Bible metaphors are used to illustrate the reality of what God was wanting to accomplish.

"Landmark" refers to fixed objects that mark out the land to be occupied, the spiritual territory God's people are to move into and inhabit, calling others to join them in that location. This is God's domain, His kingdom.

"Waymark" denotes something indicating the path one is taking by marking it in some way. This pictures the experience of God's people as a journey, avoiding sidetracks and ditches while moving toward the goal, the city of God, where He dwells.

"Block," "peg," "pin," "pillar," "platform," "foundation," and "foundation stone" speak of how a building is put together, every part of which is essential. This describes God's people as building a temple of truth, by discovering and living the truth about God. It is a spiritual dwelling that is their abode, and which in a very real sense is made up of these very people who are themselves called the temple of God.

to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks.

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe] that the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe.[11]

What evidence do we have that this message coming in 1888 was the neglected landmark, "the faith of Jesus"? Consider the following statement, one of many Ellen White made regarding what had been neglected, and what was being presented.

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be.

> The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs—in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).[12]

These statements make it clear that the core understanding and experience which God's people needed would flow from the proper relation between the law and the gospel, or as Rev. 14:12 puts it, "the commandments of God and the faith of Jesus." The concern of those that opposed the light was that the concepts being presented were an attack on God's law, especially because of how "the controverted point of the law in Galatians" was being explained. Ellen White went so far as pointedly to deny in 1890 that the Galatians issue was a landmark.

> The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit.[13]

As we had neglected "the faith of Jesus" (a phrase that occurs at least four times in Galatians in the context of the law[14]), when this missing light was brought to the attention of the people, and its relation to the law clarified, it was mistakenly concluded as an attack on the law. Clarifying the role of law in salvation always necessitates an understanding of the gospel.

As this theme was explored and presented by those who accepted the message, much light shown forth. This is seen specifically in the experience of W. W. Prescott, who preached a sermon entitled "The Law in Christ" in Australia in 1895. God impressed Ellen White at that time that the message of Galatians was highly important as it shines light on this connection of the two landmarks, "the commandments of God and the faith of Jesus." She immediately (after this sermon was published) wrote to Uriah Smith, one who was still opposing this light. She emphatically stated to him the significance of what God was doing, and the devastating consequences from such opposition.

> "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.
>
> An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.[15]

Attacking versus Restoring a Landmark

Simply put, the message that would have restored the neglected landmark truth of "the faith of Jesus" was mistakenly thought to be an attack on the landmarks. We could say in an attempt to defend the law, they rejected the gospel. There have been multiple historical precedents for such a mistake, but such lessons from the past made the position much less excusable.[16]

The past messages conveying the landmarks needed the fresh message (the Loud Cry Message) emphasizing the neglected landmark. Observe how Ellen White stated this shortly after Minneapolis.

> Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and

bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves.[17]

The struggle involved recognizing that the advancing light was indeed part of the edifice of truth, and not an attack on it. This has always been a challenge for God's people. The pioneers themselves had walked that narrow path, of accepting through diligent study and the guidance of the Spirit new light, while not rejecting the light from the past, and while rejecting errors on every side. But this experience from the 1840's was not continued, and its lack was vividly seen in the experience of 1888 and the years following.

1896

The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

There are men among us who profess to understand the truth for these last days, but who will not calmly investigate advanced truth. They are determined to make no advance beyond the stakes which they have set, and will not listen to those who, they say, do not stand by the old landmarks. They are so self-sufficient that they cannot be reasoned with. They consider it a virtue to be at variance with their brethren, and close the door, that light shall not find an entrance to the people of God. It will require heavenly wisdom to know how to deal with such cases. Light will come to God's people, and those who have sought to close the door will either repent or be removed out of the way. The time has come when a new impetus must be given to the work. There are terrible scenes before us, and Satan is seeking to keep from our knowledge the very things that God would have us know. God has messengers and messages for his people. If ideas are presented that differ in some points from our former doctrines, we must not condemn them without diligent search of the Bible to see if they are true. We must fast and pray and search the Scriptures as did the noble Bereans, to see if these things are so. We must accept every ray of light that comes to us. Through earnest prayer and diligent study of God's word, dark things will be made plain to the understanding.[18]

The opposition to the message also sprung from the fact that it was unnatural to the fallen human nature, and laid the glory of that nature in the dust.[19] Without the support of the gift of prophecy, the message would not have been heard to any significant degree. But for three years following Minneapolis it was sounded by the messengers the Lord had raised up, A. T. Jones and E. J. Waggoner, backed by the endorsement of the Lord through Ellen White in person.[20]

The resistance to the message in the name of defending the landmarks actually led to a very serious attack on these very landmarks some 15 years after Minneapolis, as we will show. Thus it appears that the fear expressed by the first generation workers who rejected and resisted the Minneapolis message actually came to pass as a result, at least in part, of their own course of action. The opposition to the concepts and/or experience of this landmark had far reaching consequences, with which we are still living today. It will be seen that it was the fallout of this rebellion that left the church vulnerable to counterfeits and frontal attacks.

Amazingly, God in His wisdom, as the fruit of the rebellion matured, turned to and called on these very workers, the remaining first-generation laborers, to recount what they had seen in the early days. For it was these pioneers who had seen the beginning of the work, had sacrificially participated in the process of laying down the foundations, and were solidly convinced that God was in the movement.

The delay caused by the rebellion also resulted in the pioneers passing off the scene, and their living witnesses being silenced regarding the landmarks and our

history. Thus it was that the Spirit repeatedly called for republishing the pioneer witness, for reprinting of the writings, and recounting of the stories, of those who had already died. These calls reached their peak of intensity in the years clustered around 1905. However, the first indications of the importance of such work were given in the previous decade. Let us retrace this history as an introduction to the appeals to recall and reprint.

Need to Remember

While attacks on the church were nothing new, the confusion that was coming in as the result of the spiritual resistance within the church to the gospel message and its practical application, and the opposition to Ellen White's ministry which such resistance occasioned, necessitated this work of reaffirming the fact that God was indeed leading the movement. The need for such recounting was addressed in this context as early as 1890 in the shadow of the rebellion of 1888.[21]

God repeatedly through Ellen White's ministry endorsed the Minneapolis message that came in the years around 1888. As noted, she had stood since the Minneapolis meetings solidly by the light God had sent through A. T. Jones and E. J. Waggoner, and had extended her influence to support the work God was doing through them. Thus those who rejected the message also had to reject in some degree the agency that was validating the message through voice, pen, and presence. That is, those who refused the light of 1888 were logically led to question Ellen White's inspiration. Faith in the gift of prophecy given her was seriously undermined. Even her long-standing associate, Elder Uriah Smith, refused in a significant way the light and the testimonies that had been sent to him to counsel and correct him.[22]

Ellen White sensed the need for someone with living experience in the rise and progress of the work and who also stood firmly for the testimonies, whose influence would serve "to overcome this unsettled state of unbelief." This she stated in a letter on October 7, 1890, to the General Conference president, Elder O. A. Olsen.

> The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message.
>
> …Let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land….
>
> Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference…. What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere.[23]

The unbelief referred to here continued to develop, showing itself in relation to others who should have been allowed to "stand in [their] right place." In 1891 Ellen White and E. J. Waggoner were both removed from the United States by sending them to mission assignments oceans away in opposite directions. Ellen White went to Australia. E. J. Waggoner was sent to England ("some of our people were well pleased to have him removed"), and a virtual ban was placed on publishing his work in Battle Creek.[24] Such resistance against the message and messengers must be seen for its role in what transpired over the next 15 years, and which extends to our day. The issues are the same; only the dates and names have changed.

While she was essentially in exile in Australia, Ellen White continued to pursue the same themes. From her far-off spot, her pen was increasingly active.[25] She repeatedly addressed the message of righteousness by faith, especially its practical applications. She had barely arrived "down under" when in January of 1892 she picked up the theme of ancient Israel and its lessons for us who are in a similar situation, on the edge of Jordan.

> Now when we are just on the borders of the promised land, let none repeat the sin of the unfaithful spies…. The work which the Lord had prepared to do for them to manifest His greatness and His favor to His people could not be done because of their wicked unbelief and rebellion. Shall it be thus in these last days, just before we enter into the heavenly Canaan, that God's people

shall indulge the spirit that was revealed by ancient Israel?[26] (*To be continued*)

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[1] *EGW 1888 Materials*, pp. 165, 166 Ellen White quoted her angel guide speaking in 1886: "There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force…. There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory."

[2] *EGW 1888 Materials*, p. 217 "The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness." She repeatedly stated that the law had been preached, but the faith of Jesus, here equated with the gospel, had been neglected. This is more fully explored later in this document.

[3] Mal. 4:5, 6

[4] Matt. 24:12-14

[5] *Ms*15, 1888 (November 1888, in *EGW 1888 Materials*, p. 166)

[6] "Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion." (*EGW 1888 Materials*, pp. 210, 211; see also pp. 422, 423)

[7] *Ms*5, 1889 (June 19, 1889, Sermon at Rome, New York, entitled "Christ and the Law," in *EGW 1888 Materials*, p. 349)

[8] This observation is based on Ellen White's comments through the years as to who were messengers of this message. Though some first generation workers confessed their mistake in opposing her at Minneapolis, evidence is lacking that they ever grasped the message and proclaimed it in the power of the Spirit. Ellen White's experience at the beginning of the message appears to have set the tone for what happened through the rest of this window of opportunity. "I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, 'I am with you, Sister White. I will stand by you.'" *EGW 1888 Materials*, p. 354 (*Ms*30, 1889; June, 1889)

[9] G. I. Butler spoke of them as "young men fairly fledged " in his 10/01/1888 letter to Ellen White (*Manuscripts and Memories of Minneapolis*, pp. 92, 93)

[10] *Lt*8, 1888 (December 9, 1888, in *EGW 1888 Materials*, p. 187)

[11] *Ms*18, 1889 (in *EGW 1888 Materials*, pp. 516, 518, 519)

[12] *Ms*30, 1889 (June 1889, in *EGW 1888 Materials*, p. 375; see also pp. 212, 217, 367, 430, 724, 728)

[13] *Ms*55, 1890 (in *EGW 1888 Materials*, p. 841)

[14] Gal. 2:16— "Knowing that a man is not justified by the works of the law, but by **the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by **the faith of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal 2:20— "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by **the faith of the Son of God**, who loved me, and gave himself for me." Gal. 3:22— "But the scripture hath concluded all under sin, that the promise by **faith of Jesus Christ** might be given to them that believe."

[15] *Lt* 96, 1896 (June 6, 1896, in *EGW 1888 Materials*, p. 1575). See also *1895 Evangelism, Resources from a Period of "Manifest Demonstration of the Spirit."* This compilation of the W. W. Prescott Armadale sermons explains the historical and thematic connection between Prescott's sermon "The Law in Christ; Or, the Relation Between the Law and the Gospel" and this letter to Uriah Smith. In addition it provides an overview of Ellen White's statements on the blending of the law and gospel, and the connection between the commandments of God and the faith of Jesus.

[16] Observe that both Christ (Matt. 5:17) and Paul (Rom. 3:31) were accused of doing away with the law as they

taught righteousness by faith. Ellen White observed this tendency in her sermon "Christ and the Law" preached the summer after Minneapolis (June 19, 1889) at Rome, New York. (See *Ms*5, 1889, in *EGW 1888 Materials*, p. 337 ff.)

[17] *RH*03/18/1890, "Morning Talk," given 02/04/1890 (in *EGW 1888 Materials*, pp. 545, 546; edited from *Ms*9, 1890)

[18] *ST*05/26,1890, paragraph 12, in article "Candid Investigation Necessary to an Understanding of the Truth"

[19] *Lt*73, 1896 (October 12, 1896) (in 20*MR*117)

[20] See extended documentation in *Lest We Forget*, Vol. 9, all four issues.

[21] This characterization of the 1888 event was given to Ellen White by the angel that forbade her from leaving the Minneapolis Conference prematurely. See *EGW 1888 Materials*, pp. 1067, 1068; compare pp. 310, 314, 323, 323, 367, 688, 846, 1067, 1169, 1344, 1345, 1369, 1666, 1744; also *PC*154, 10*MR*277. She continued to view what was happening as rebellion and insubordination as late as the end of 1901, as noted in the historical overview that follows.

[22] Consider the condition of Uriah Smith described through the following repeated references to him, all before October 1890. *EGW 1888 Materials*, pp. 86, 336, 417, 437, 438, 593, 596, 599, 604, 620, 621, 625, 628, 642, 643, 676, 684, 704. The following are references to Smith within the very letter next quoted, to Olsen, that shows his "position and work" with others was to "unsettle the faith of the people of God": pp. 714, 715, 717. Smith later confessed his error, but there is no evidence he grasped the message and ran with it.

[23] *Lt* 20, 1890 (October 7, 1890, in *EGW 1888 Materials*, pp. 716-719.) The entire letter is recommended reading; it is found on pp. 714-719. See also article "Faithful Eyewitness", *Lest We Forget*, Vol. 6, No. 4, pp. 1, 2.) Notice in this letter the references to biblical characters that were eyewitnesses at critical times, especially the time to enter Canaan. It is well here to remember that Ellen White told Elder Loughborough in 1878, "You have an experience valuable to the cause of God. It must be made to tell for its full value." (*The Great Second Advent Movement*, 1992 edition, p. 484)

[24] White, W. C., in *WCW Letterbook* 19, p. 344

[25] The total yearly number of letters and manuscripts she wrote increased from 134 in 1891, the year she moved to Australia, to 433 in 1899, the last full year she was there. After declining in 1900 during her move back to the United States, the number returned to 400 or more per year the next three years, reaching a lifetime high of 472 in 1903. We will graph this trend in the next issue as we consider a signficant event in her life in 1898.

[26] *Ms*6, 1892 (January 5, in *PC*141-143). She quoted Caleb's words ("the language of faith") to illustrate what is needed.

A Second Look

continues in Part 3 in the next issue.

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS196

A Second Look at—

THE IMPORTANCE OF THE ADVENTIST PIONEERS

PART 3

by Fred Bischoff

In this issue we pick up with the early 1890's our review of the events that set a pattern for the next 100 years and explain why we are still in this world. We will continue to find more evidence of the increasing significance, after a century, of what the pioneers witnessed.

In a letter to Dr. J. H. Kellogg October 17, 1892, she wrote of how "intensely practical" Christianity was.[1] Five weeks later, on November 23, 1892 she wrote to O. A. Olsen, General Conference President a very solemn and passionate letter using many similar points made to Dr. Kellogg. She clearly addressed "the angel of the church," making the following significant statement which placed the truth of the Minneapolis message into the context of "the anti-typical day of atonement" and revealed the lack of spiritual life in many. She also fingered Satan's role in the ongoing cover-up and confusion, which we can see would make even more essential the work of recalling those events and truths that made us who we were as a people.

> The forgiveness of sins and iniquities and transgressions, belongs in a special sense to this time. We are in the anti-typical day of atonement, and every soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit of Christ; thus the carnal nature is transformed, renewed in holiness after the image of Christ's righteousness and true holiness. The precious, golden links of truth are not separate, detached, disconnected doctrines; but link after link, form one string of golden truth, and constitute a complete whole, with Christ as its living center. Salvation comes through practical godliness and faith in Jesus Christ. Faith is made perfect through works, and is evidenced in the character. To those who are teaching the truth, whose hearts are impure, and who have not been converted, Christ says, "What hast thou to do to declare my statutes? Be ye clean that bear the vessels of the Lord." Oh, what truths we have—full of power, and it is not possible to controvert these Bible doctrines. There is no truth in heaven or in earth that would affect some characters, although it might be presented in all power and matchless purity and loveliness, because the heart does not love the practice of these holy sentiments. The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity. Satan and

his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's word. We are living in strangely solemn times, and at the very time when the people of God should be wide awake, many are asleep or dead spiritually. There is great need of much work being done. Every individual member of the church should look to the Captain for orders.[2]

The next month she wrote to the General Conference brethren a letter that was read at the General Conference session one month later in January 1893. That letter addressed a proposal that would weaken the organization of the church. She was led to review briefly the history of the church. The highlight of the letter was the paragraph that begins, "The work is soon to close." In this recounting of the past she stated for the first time the oft-repeated, combined promise/warning, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history." The "if" statements that immediately followed were highly significant:

> We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God.[3]

As the 1890's unfolded, confusion over the truths and experience of righteousness by faith wrought havoc at the heart of the work. "Truth … immense in its importance, reaching into heaven and compassing eternity" struggled for the light of day against unbelief that would forget God's past leading and teaching by rejecting both in the present tense.

Very significantly, on September 19, 1895, in another letter to Elder Olsen, Ellen White stated that this deficiency was the root cause of the "the spirit of domination" that had developed in the administration of the church, and that had put the leadership "in the track of Romanism." She stated specifically,

> The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit and their whole life experience. Rule, rule, has been their course of action…. Their human invention originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature….[4]

We can see in this testimony the two-fold error of failing to learn the lessons of history (here the larger history of the Christian church with its lessons about Romanism) tied with failing to internalize the gospel principles, those character qualities of God Himself as He deals with sinners. Is it any wonder that confusion over our own history would soon be prominently addressed?

The following May in another letter to Elder Olsen, she voiced the sad possibilities of what such a path would mean for the special work given to the Advent movement.

> The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.[5]

"Soon" is Prolonged

The Advent movement from its earliest days had viewed Christ's coming as being soon. How long would the preparation for it "be prolonged"? At least 130 years, as we will see. The spiritual condition revealed in response to the issues surrounding Minneapolis were by no means unique to that time, though the length to which it was addressed was. The better we can see that this condition applied before the 1890's, the better we will also see that it is yet pertinent for us years later.

Certainly the statement just quoted from 1896 still speaks with meaning to us today, explaining painfully why we are still here. Several themes are used to describe this one reality. Unbelief is the core theme, but this is manifested in a rebellious rejection of the preparation necessary, and consequently in not working with God to prepare others.

Let's briefly step aside from our chronological review to consider in their own order these recurring

themes over a larger span of history of the Advent movement.

(1) They were mentioned as early as 1868 in a testimony to the church at Olcott, New York, some 24 years after the passing of the time, already considered a "long delay."

> The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the reason of so long delay.[6]

(2) They were woven together in 1883 in a description of the failure of the Millerites to accept the third angel's message, and applied more broadly to those who had accepted that message.

> Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward….
>
> For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.[7]

The mention of the 1844 Adventists was edited and republished in histories of the Advent movement in 1884, 1888, 1904, and 1911, continuing the parallel with Israel of old.

> The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.[8]

(3) They were penned in a letter January 9, 1893 in the context of Minneapolis. This same statement was in turn given to the General Conference session in 1893[9] and repeated yet again in 1904 and 1909.

> If every watchman … had given the trumpet a certain sound, the world might ere this have heard the message of warning.[10]

1896

If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.

(4) The themes were found again in the Nov. 14, 1894 letter to Edson and Emma White. This statement was included in several periodical articles in 1895 and 1896.

> If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.[11]

(5) They were clearly stated in the 1896 letter just quoted at the end of the previous section.

(6) They were given in a mission appeal in October of 1898. This statement was republished in 1900, 1901, and 1908.

> Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God.[12]

(7) They were embodied in another communication first given to the General Conference in session in 1903. This was repeated in several publications in 1908.

> Brethren and sisters, from the light given me, I

know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan.[13]

It is clear that the Lord wanted us to know why "soon" was delayed. As the time has been prolonged, the need for the faith-building effects of recounting our history has increased proportionately. Ellen White sensed her role in this work, even as she called on others to fulfill theirs.

More Evidences of Unbelief

While in Australia, Ellen White was directed to respond to the teaching of John Bell of Melbourne, whose writings were apparently placing the time for the three angels' messages into the future. How she dealt with this situation presaged her repeated counsels some ten years later. She wrote two manuscripts refuting his views, which, she stated, were "a mixture of truth and error." She affirmed "the great waymarks of truth" and recounted the history of the Advent movement.[14]

Seven months after the May 22, 1896 letter to President Olsen, she was impressed to pull the curtain aside to address what was behind her move to Australia. She wrote of the matter in another letter to Olsen. We need to see the significance of this manifestation of unbelief and rebellion.

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased; for he had set us to stand at the wheels of the moving machinery at Battle Creek.[15]

Another seemingly minor event occurred around 1898 that, in the overall flow of events, further adds weight to the significance of the missed opportunities that unbelief experienced in the face of truth that was "immense in its importance." This window into what was happening in the 1890's relates to Ellen White's understanding of her own life, that is, whether she would live to see Christ return. As recounted by her son W. C. White at the 1913 General Conference session, God had opened to her in a dream while in Australia whether God's people would go in to "possess the land" in her lifetime.[16]

The Lord has not told her how long she will live. He has not told her in a positive way that she is to die; but she expects to rest in the grave a little time before the Lord comes. About fifteen years ago, in one of her night visions, she came out of a very dark place into the bright light, and Father was with her. When he saw her by his side he exclaimed in great surprise, "What, have you been there too, Ellen?" She always understood that to mean that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that. Oftentimes she has had messages to hasten her work,—the work of preparing her books,—because she had but a short time in which to work. She has been endeavoring to get her writings into book form, so that they may be of service to the church.[17] [See Insert of graph, "Number of EGW

Letters and Manuscripts Combined by Year."]

In May of the next year, some ten years after addressing the confused ideas regarding the landmarks, she picked up again the theme of the pillars, unbelief, and great importance of the Minneapolis message.

> With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the messenger as did the Jews, saying, "He is tearing away the very pillars of our faith." In their blindness they do not comprehend what constitute the pillars of faith.
>
> This departure from God and his word has for a long time been coming in; and it was God who called the attention of several of our brethren to the Scriptures, calling upon them to dig for the truth which had been buried beneath customs and traditions, as for hidden treasure.
>
> … For a few years in the past, and especially since the Minneapolis meeting, truths have been made known that have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures.[18]

c. 1898

She ... understood ... that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that. [See graph of letters and manuscripts by year.]

Upon her return to the United States in September 1900, events rapidly unfolded that led to the increased calls to recount our history. She seemed to sense what was coming. In the opening section of Volume 6 of *Testimonies for the Church* she penned these words, published near the end of 1900, almost immediately upon her arrival from her exile:

> Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue? Only a little while. If there was ever a crisis, it is now.
>
> All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work or treat it as of little importance.
>
> The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1.
>
> There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.[19]

A few months later on her way to the 1901 General Conference session, she was struck unconscious for 12 hours on March 9 when God revealed to her the condition of the church from His perspective. She stated:

> There flashed before me a presentation of the great mercy and goodness of God in contrast with the perversity of His people…. I felt my soul fainting at the thought of the situation. The experience was too much for me.[20]

God strengthened her to continue on her trip. At her first address to the General Conference in session, she took them back to 1891 and repeatedly stated that while the leaders of God's people had assented to the

light of righteousness by faith the last ten years, they continued to fail to incorporate that truth into their practical lives.

> The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people….
>
> Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do today. It is because of the great mercy of our God, not because of our righteousness, but that his name should not be dishonored in the world.[21]

We may well ask ourselves that if it was a marvel over 100 years ago, should we marvel even more today, when we count our members in the millions and our institutions in the thousands? Do we grasp "the great mercy of our God" as we ought, "the great mercy and goodness" manifested to His unworthy church?

Later in the same talk, she again used the word "rebellion" to describe the condition of key people:

> Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there will not be another. We have been given an opportunity to get rid of every kind of rebellion.[22]

The question of whether "every kind of rebellion" was indeed removed from the church at that time began to be answered some eight months later. One of the positive changes coming from the 1901 session was the vote to move the college out of Battle Creek.[23] With difficulty and against opposition the move was made. E. A. Sutherland and P. T. Magan were in charge of the school and the move. That fall Magan had a relapse of typhoid fever and had to leave the school for a time to recuperate.[24] In response to a letter he sent her, Ellen White wrote to encourage him. She shared an inspired perspective on where the church was, and again spoke of rebellion.

> God's people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by workers who have not been following the divine Leader.
>
> We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"[25]

What would be the result of rebellion? Certainly those working submissively to the leading of the Spirit would have otherwise avoidable difficulties and burdens, as did Magan[26] and others. Certainly the gulf thus created by unbelief would be both a barrier to the freedom the Spirit needed to pour out His power to finish the work, and a hazard into which unguarded workers and others might fall. And certainly "many more years" would pass in which God's original plans would be delayed. Again, the history of the church of the Old Testament was referred to as a parallel story. Can we see again the real reasons why we are still here? Are we charging God with delaying the end of sin, or are we going to enter into the reality of our "own wrong course of action"? May God help us to see things as He sees them!

We must note here that while the issue of delay at

its heart is always the same (unbelief and rebellion), the delay here being projected is on a vastly different scale from what it had been previously. It is one thing for God's work not to be completed at the beginning of the pioneers' lives, as had occurred since the early days of the Advent movement, when the statement was made in 1884 that had the Millerites accepted the third angel's message, the work would have been quickly finished. It is another thing for the delay to extend "many more years" beyond the lives of the longest-lived pioneers, for no eyewitness to remain alive to lend their faith-building influence in person (as did Moses, Caleb, and Joshua) to what God was doing from the beginning. So while the counsel regarding the importance of the platform of truth that had been laid in the beginning of the work continued as it had from the very early years (at least 1858), the need was becoming more and more critical for affirming the truth of the landmarks by recounting the stories and putting the testimonies into writing that would last the "many more years" beyond the lives of the eyewitnesses.

(*To be continued*)

1901

We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.

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[1] *Lt*20, 1892, an extract of which is published in 19*MR*91, 92.

[2] *Lt*22, 1892 (published in *PH*002, pp. 23-28, entitled "The Need of a Converted Ministry." The paragraph quoted is found on p. 25. This is one of the most passionate letters ever penned by Ellen White. It is highly recommended for careful reflection and meditation.

[3] *Lt*32, 1892 (December 12, published in *GCDB*, January 29, 1893)

[4] This letter (*Lt*55, 1895) was published first in *Special Testimonies to Ministers and Workers* (Series A, No. 9, 1897), pp. 16-21, entitled "Thou Shalt Have No Other Gods Before Me." It has also been republished in *TM*359-364 and *EGW 1888 Materials*, pp. 1425-1454.

[5] *Lt*83, 1896 (May 22, 1896; in *EGW 1888 Materials*, p. 1525). This theme of a preparation necessary, without which God must delay the end, was explicitly addressed as early as 1868.

[6] *PH*098, p. 16; included in 2*T*194

[7] *Ms*4, 1883 (in 1*SM*68, 69)

[8] 4*SP*291. This statement was republished in both editions of *The Great Controversy* in 1888 and 1911 (pp. 457, 458). Very significantly it was also included in 1904 in "Counsels Often Repeated" with this added setting: "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God." (8*T*115, 116). These are but a few times she paralleled the Advent movement with that of Israel between Egypt and Canaan.

[9] *GCDB*, February 28, 1893, par. 5

[10] *Lt*77, 1893 (in *EGW 1888 Materials*, p. 1129); 1904: *RH*, November 24, 1904, par. 6; 1909: 9*T*29

[11] *Lt*84, 1894 (in 16*MR*38); 1895: *GCB*, February 22, 1895, par. 3; 1896: *HM*, August 1, 1896, par. 6. It is significant that this past tense statement was revised in 1910 into the future tense in *RH*, March 24, 1910, par. 16.

[12] *AUCR*, October 15, 1898, par. 12 (The mission appeal was also published the same year in *PH*004, p. 6.); 1900: 6*T*450; 1901: *GCB*, April 4, 1901, par. 2; 1908: *Monthly Missionary Reading*, May 9, 1908, par. 9

[13] *GCB*, March 30, 1903, par. 25; 1908: *AU Gleaner*, November 4, 1908, par. 2; *LUH*, November 19, 1908, par. 2; *PH*010, p. 3

[14] *Ms*31, 1896 and *Ms*32, 1896 (November 8, 1896, in 17*MR*1-23); see 4*Bio*272-274. Extracts of these manuscripts are included in the next issue. This counsel would appear to be as applicable to those who place the three angels' messages in the remote past. Bell's response was positive: "John [Bell] has taken a splendid position on the testimony concerning his book. He has set aside his erroneous views altogether, and stands in the

best position I have known him at all." (A. G. Daniells letter in 11 WCW, p. 435, quoted in 4*Bio*274)

[15] *Lt*127, 1896 (December 1, 1896; in *EGW 1888 Materials*, pp. 1622, 1623)

[16] Recall the oft-recurring theme of Israel at Jordan, ready to cross, but in unbelief feeling that the land cannot be taken. (As an example, *Ms*6, 1893, in *PC*142)

[17] *GCB*, June 1, 1913 par. 11 (quoted also in 6*Bio*445). See also in the light of this dream the graph of the yearly number of letters and manuscripts. The need to write was clearly very urgent.

[18] *Ms*75, 1899 (published in *EGW 1888 Materials*, pp. 1687, 1689)

[19] 6*T*16, 17

[20] Recounted later in *Ms*29, 1902 (published in 5*Bio*57,58)

[21] *GCB*, April 3, 1901 par. 1 & 3 (This entire address is highly significant.)

[22] *GCB*, April 3, 1901 par. 12; see also W. W. Prescott's appeal which tied the pioneer days of the movement to the Minneapolis message, and declared, " For the past thirteen years this light has been rejected and turned against by many, and they are rejecting it and turning from it to-day…." He made a powerful plea for repentance. (*GCB*, April 18, 1901, p. 321; published in *Lest We Forget*, Vol. 10, No. 2, p. 2).

[23] 5*Bio*98

[24] *For God and C.M.E.*, p. 92

[25] *Lt*184, 1901 (December 7, 1901, published in 20*MR*312, 313). Observe that the truth stated here ("Man cannot possibly stretch over that gulf") is the same human inability that Miller experienced in his dream (*EW*82, 83).

[26] Magan's burden included the loss of his wife. Less than three years after the 1901 letter, Ida died. Ellen White made these observations about the effort to apply gospel principles to the educational work, the difficulty experienced, and the tragic outcome in the death of Ida Magan. "You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines. This work of opposition and dissatisfaction has come from the devil. It has cost the life of a wife and mother…. I speak the truth as God has presented it to me. Sister Magan died as a martyr, right among her own brethren. My brethren, this work of hurting one another does not pay." (*Ms*54, 1904; a talk given May 23, 1904, published in *SpM*353)

Reflection

Does the passing of time decrease or increase the importance of understanding our past?

A Second Look

concludes in Part 4 in the next issue.

RESEARCH & LAYOUT: Fred Bischoff
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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS196

A Second Look at—

THE IMPORTANCE OF THE ADVENTIST PIONEERS

PART 4 (Conclusion)

by Fred Bischoff

We are attempting a brief and focused overview of the history of the Seventh-day Adventist church. From its roots in the Advent awakening some 30 years before the church organized,we are tracing down to the crisis 40 years after. This emergency was the greatest threat yet to the church's mission and existence. We pick up here as events in 1901 transition into 1902. Can we learn anything for our day? Can the alpha teach us of the omega? Read carefully the extracts that begin on page 3, "Reaffirm! Reprint! Retell!"

Confusion was increasing as the church was growing. Even the messengers of the Minneapolis message[1] were susceptible. Reflecting back on the 1901 Session, Ellen White observed how both Prescott and Waggoner were holding "sentiments" that were erroneous. She said, "The ideas of some regarding a great experience called and supposed to be sanctification, have been the alpha of a train of deception which will deceive and ruin the souls of those who receive them." She "was led to speak words intended to counteract" Waggoner's "overdrawn expressions frequently used… at the conference."[2]

Events rapidly occurred the next year that necessitated the repeated calls that Ellen White began to make in increasing frequency at that time. Two of the churches ministries remaining in Battle Creek were destroyed by fire. Dr. J. H. Kellogg openly moved, against the counsel of Ellen White as well as other key workers, to promote views of God that directly attacked the sanctuary doctrine. Amazingly, he was supported in this, at least to some degree, by the very men God had used to bring the message some 14 years earlier that would have facilitated the finishing of the work of the gospel.[3] And A. F. Ballenger began adding his influence to interpretations of Scripture that also undermined the landmark understanding of the sanctuary ministry of Christ since 1844.[4]

Renewed Call for the Pioneers' Witness

Just 13 days before the first fire, Ellen White wrote on February 5, 1902, a significant letter to one of the pioneers, S. N. Haskell, in which she spoke at length of the importance of the role of these tried workers, mentioning several by name with their contribution.[5] With this letter began anew the theme on which she had briefly focused in the previous decade. This would be a recurrent topic she would write about at least through 1910. The death of Uriah Smith, March 6, 1903, only added to the importance of what she was saying.

To the delegates at the 1903 General Conference session, she openly called for people to leave Battle Creek and to learn the lessons of the fires. She recounted

how Magan and Sutherland moved the school out in response to God's counsel, but how before its burning the publishing house had engaged in business that violated heavenly principles. In addressing the needs of putting the sanitarium on a proper foundation, she encouraged the leaders to acknowledge and support Dr. Kellogg, who in turn must have his feet "planted on the truth of the living God" and leave the "spurious scientific theories" that are "stealing away the landmarks and undermining the pillars of our faith." Nothing should be allowed to "disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844."[6]

A week later, still addressing the 1903 session, as she made an appeal for the work in the South where G. I. Butler had returned to church employment, she spoke of the need for the surviving pioneers:

> Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place in the work. I want you to appreciate the trials that he has passed through, and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work to-day. They are not to drop out of sight. We commit Brother Butler to you, in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens.[7]

Later that year and the next she wrote letters to G. I. Butler eloquently addressing again the need for the pioneers' witness.[8] In 1904 she also wrote an article "The Foundations of Our Faith."[9] The next year at least ten documents contained the call, at least five in 1906, and one each in 1908 and 1910.[10] It seems clear that these repeated counsels were written in continuation of the need she had been addressing at least since 1890, but now which was greatly multiplied in its seriousness and importance. (See the extracts on next page.)

These calls that went forth were in the context of the Minneapolis message and the landmarks, and in essence said, "If you are not going to finish the house, at least don't tear up the foundations. Leave them for another generation who will come and finish the building." The confusion resulting from the rebellion traced through the preceding years would blind those who had not seen the early working of God in the movement, draw key workers away from church, and lessen confidence in the biblical landmarks that made us a people. In addition, as noted before and as we will trace, one by one, those who had lived through the founding years were dying.

The condition of the church in 1904 evoked similar counsel to that given some 15 years earlier on the heels of Minneapolis, when she stated "a reformation must go through the churches."[11] In an article entitled, "A Call to Repentance" which was published in the December 15, 1904, *Review*, she echoed the need that, if anything, had worsened as the years passed.

> In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description…. Christ is humiliated in his people. The first love is gone, the faith is weak, there is need of a thorough transformation…. I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people.[12]

Through all of this, the role of Ellen White's ministry remained pivotal. Without that testimony of Jesus through His messenger, the church would indeed be left to flounder. It is thus that we need what these documents still record of those years, for the church's need over a hundred years ago is ours today to an even greater degree.

It was in light of this history that the Lord shared with Ellen White the burden that she wrote about so extensively. And she addressed the importance of her writings as the church entered deeper and deeper into the time when the preparation was being prolonged, when we would have to remain in this world many more years, when no pioneer would remain alive. Her writings would be essential, and eventually her will established her estate to preserve and publish them. Speaking of the role of her writings in the years beyond her life, she wrote in 1907:

Continued on page seven

Reaffirm! Key Extracts of 24 Documents *Reprint!* Counsels of 1896-1910 *Retell!*

We begin here to present extracts from documents written over a 15-year period calling for the pioneer witness and the affirmation of the landmarks, waymarks, and pillars. The background for these counsels has been given in the series "A Second Look at the Importance of the Adventist Pioneers" which concludes in this issue. The challenge remains for the church today to implement what was called for 100 years ago. The need increases as the years are prolonged and the attacks multiply.

Fred Bischoff, Compiler

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*Ms*31, 1896 (17*MR*1-5)
Testimony Concerning the Views of Prophecy Held by John Bell—Part I
8 November 1896

The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light….

There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground and acted a part in the proclamation of the first, second, and third angel's messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God.

… We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined….

The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's del-

egated messengers, is testing truth to all to whom this message is proclaimed.

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today.

The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God….

The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light….

The third angel's message is our burden to the people. It is the gospel of peace and righteousness and truth. Here is our work, to stand firmly to proclaim this….

*Ms*32, 1896 (17*MR*6-23)

Testimony Concerning the Views of Prophecy Held by John Bell—Part II

8 November 1896

The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old….

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.

… In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

… After the great Disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The

searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the Disappointment. We could then proclaim the message in unity.

… The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.

Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy's design.

1903

Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.

… The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would discern that your theories tear up the very foundation of our faith.

… There are others besides yourself, and more than one or two, who like you think they have new light, and are all ready to present it to the people. But it would be pleasing to God for them to accept the light already given and walk in it, and base their faith upon the Scriptures, which sustain the positions held by the people of God for many years. The everlasting gospel is to be proclaimed by human agents….

… Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end.

*Lt*47, 1902 (20*MR*219-222)

To S. N. Haskell

5 February 1902

The cause needs the help of the old hands, the aged workers, who have had so many years' experience in the cause of God, who have seen many going into fanaticism, cherishing the delusion of false theories, and raising all the efforts made to let the true light shine forth in the darkness to reveal the superstitions that were coming in to confuse judgment, and to make of none effect the message of truth that in these last days must be given in its purity to the remnant people of God.

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day. We value their testimony….

We can easily count the first burden bearers now alive. Elder Smith was connected with us at the beginning of the publishing work….

I am thankful that Elder Loughborough can still use his abilities and his gifts in God's work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler, who joined us at a later period, and yourself, he can say: [1 John 1:1-10, quoted].

It is with feelings of satisfaction and of gratitude to God that we see Elder Butler again in active service. His gray hairs testify that he understands what trials

are. We welcome him into our ranks once more, and regard him as one of our most valuable laborers….

A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers….

*GCB*04/06/1903

Our Duty to Leave Battle Creek

3 April 1903

The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and His Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow.

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.

… The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God.

*Lt*105, 1903 (17*MR*344-347)

To G. I. Butler

1 June 1903

I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness. The record of this rehearsal is found in the book of Deuteronomy.

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book.

We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought….

(Continued in the next issue)

Elder Loughborough's book should receive attention. [See p. 8]

Continued from page two

> Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.[13]

But what of the writings of other pioneers, other eyewitnesses of how God had worked, who while not inspired messengers must still tell what they had seen and heard and handled? She was instructed repeatedly to call for their participation.

1907

Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last.

The only pioneers still alive besides Ellen White when this call was reaching its peak were J. L. Prescott, G. I. Butler, George Amadon, S. N. Haskell, and J. N. Loughborough. Observe below when the other prominent first-generation Seventh-day Adventists had died. (The bolded names are those who wrote extensively.)

Pioneer	Year of Death
Rachel Oakes Preston	1868
Bates, Joseph	1872
White, James	1881
Edson, Hiram	1882
Pierce, Stephen	1883
Andrews, J. N.	1883
Byington, John	1887
Farnsworth, William	1888
Waggoner, J. H.	1889
Cottrell, Roswell F.	1892
Cornell, Merritt E.	1893
Smith, Uriah	1903

Those alive when these documents were written eventually died in the following years:

Amadon, George	1913
Prescott, J. L.	1915
White, Ellen	1915
Butler, G. I.	1918
Haskell, S. N.	1922
Loughborough, J. N.	1924

Thus we come to where we must share portions of the multiple documents written to address the need. On page 3 begins the extracts of 24 manuscripts, letters, and articles, which we have entitled "Reaffirm! Reprint! Retell!"

The question remains for you, dear reader: *What will you do in response to these calls?*

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[1] The messengers are identified in *Lt*86, 1895 (September 25, 1895; in *EGW 1888 Materials*, p. 1455). See *Lest We Forget*, Vol. 9, Nos. 1-3 for more references.

[2] *Lt*269, 1903 (December 14, 1903; in 10*MR*356, 357)

[3] J. H. Kellogg gives credit at the end of the preface to his book *The Living Temple* to the help E. J. Waggoner and A. T. Jones had given him on the manuscript. Speaking of the book, Waggoner stated in a January 14, 1903 letter to Prescott, "I cannot detect anything radically wrong in it." Jones was on the subcommittee commissioned to examine the manuscript and voted with the majority (Jones, Kellogg, and David Paulson) to print it. In contrast W. W. Prescott was the lone vote against publication. (See 5*Bio*290, 291.) We have no record of Jones or Waggoner publicly opposing Kellogg's concepts, as Prescott did repeatedly in his *Review* editorials. Prescott clearly parted company with Waggoner, as noted in his November 14, 1904 letter to Waggoner. (See *Lest We Forget*, Vol. 10, No. 2, p. 4.) See also *Lt*279, 1904 (written 08/01/1904) to "Brethren Paulson, Sadler, Jones, and Waggoner" where she quotes a Speaker in a dream she had, "Dr. Kellogg … has refused to wear My yoke, and unless he is converted I will separate from him and from those who sustain him in his self-exaltation." She later describes seeing Jesus appeal to both messengers. "Our Counsellor then laid His hands on the shoulders of Elders A. T. Jones and E. J. Waggoner, and said, 'You are confused. You are in the mist and fog. You have need of the heavenly anointing.'" (Published in 21*MR*174-177; quotes are from pp. 175, 176; there is much more of significance in the letter.)

[4] *Ms*59, 1905 (published in *MR*760, p. 4). Extracts

of her manuscript regarding A. F. Ballenger's views are included in the next issue. Ballenger is also mentioned in many of the others extracted documents.

[5] *Lt*47, 1902 (published in 20*MR*219-222). Extracts of this letter are included herein.

[6] *GCB*, April 6, 1903, par. 27 and 35 (April 3, 1903). Extracts included herein.

[7] *GCB*, April 14, 1903, par. 38 (April 10, 1903, in *EGW 1888 Materials*, p. 1801)

[8] *Lt*105, 1903 (June 1, 1903, in 17*MR*344-347) and *Lt*237, 1904 (July 14, 1904, in 19*MR*308-312). Extracts included herein and in the next issue.

[9] *SpTB*02, 1904, pp. 51-59. Extracts included in the next issue.

[10] References and extracts of each of these 17 documents are included in the next two issues.

[11] *Ms*30, 1889 (published in *EGW 1888 Materials*, p. 356).

[12] *RH*12/15/1904, paragraphs 8 & 9

[13] *Lt*371, 1907 (October 23), published as "My Work and My Helpers" in *PH*116, pp. 13, 14 (also 1*SM*, p. 55 and 6*Bio* 445)

Summary Thoughts from this section of *Reaffirm! Reprint! Retell!*

• The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded.
• Those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today.
• The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are sacred, eternal truth today.
• The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed.
• We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages.

"Elder Loughborough's Book"
His 1905 revision of his history of the Seventh-day Adventist Church has been republished. *The Great Second Advent Movement* is available from:
Light Bearers Resource Center
P. O. Box 1888, Malo, WA 99150 USA
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Reaffirm! Reprint! Retell!
continues in Part 2 in the next issue.

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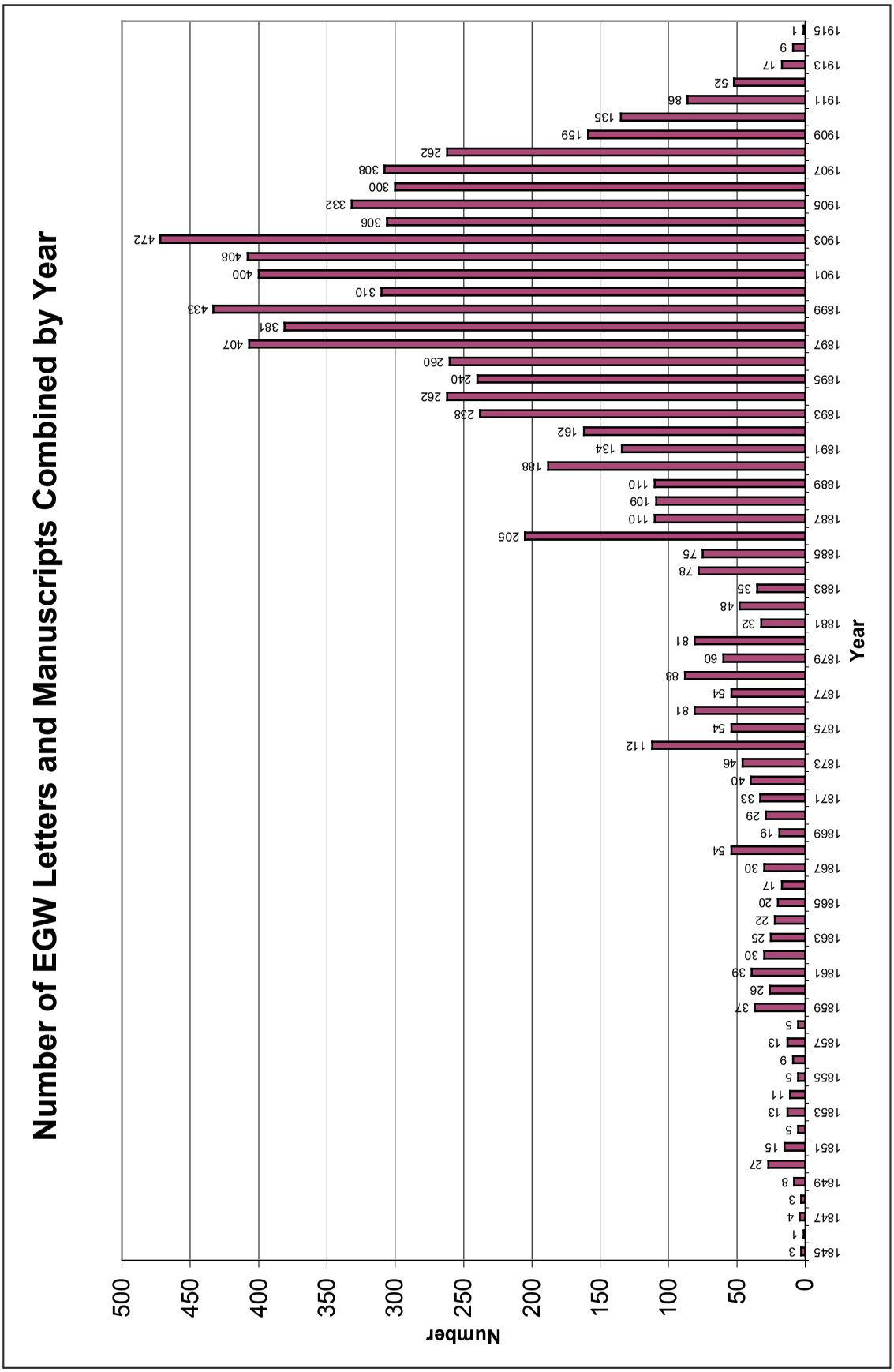
Number of EGW Letters and Manuscripts Combined by Year
Number
0
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1845 3
1847 1
1849 4
1851 3
1853 8
1855 27
1857 5
1859 13
1861 5
1863 11
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